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Mountain Life & Work

MAGAZINE OF THE SOUTHERN MOUNTAINS



mountain life & work

VOL. XXXIII NO. 2

1957

PUBLISHED AT THE OFFICE OF THE COUNCIL OF THE SOUTHERN MOUNTAINS, INC.,
SEALE BUILDING, MAIN STREET, BEREAL, KENTUCKY. ENTERED AS SECOND CLASS
MATTER AT BEREAL, KENTUCKY.

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MOUNTAIN LIFE & WORK is published quarterly by the COUNCIL OF
THE SOUTHERN MOUNTAINS, INC., Box 2000, College Station, Bereal, Ky.
Perley F. Ayer, Executive Secretary.

Subscription price: \$1.00 per year to non-members of the
Council. This subscription price is included in the member-
ship fee of the Council and all members receive the magazine.
Subscriptions should be sent to:

THE COUNCIL OF THE SOUTHERN MOUNTAINS, INC.
Box 2000, College Station
Berea, Kentucky

ARTICLES for this magazine should be sent to the above address
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PICTURE CREDITS

Cover: Chad Drake, Bereal, Ky.; pp 5,6,7,8,9, THE TENNESSEE
CONSERVATIONIST; pp 16,17,18,19, Richard Chase, Beech Creek,
N.C.; 21,22,24, Donald F. Sessler, Virginia Polytechnic
Institute; 34 (top) Dale Medearis; pp 33,34,35,36,37,38,
39,40,41,42,43, Chad Drake, Bereal, Ky.

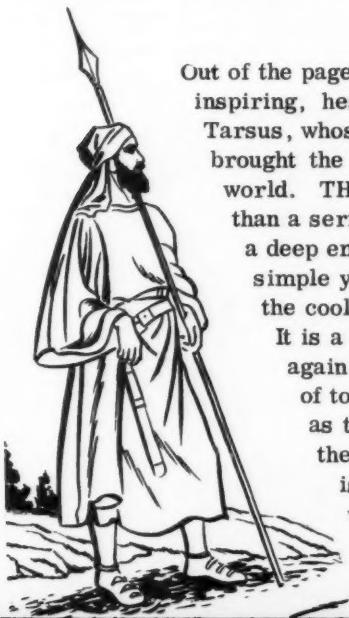
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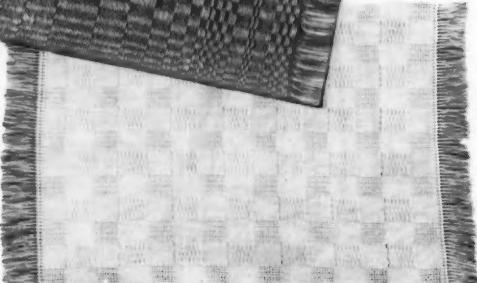
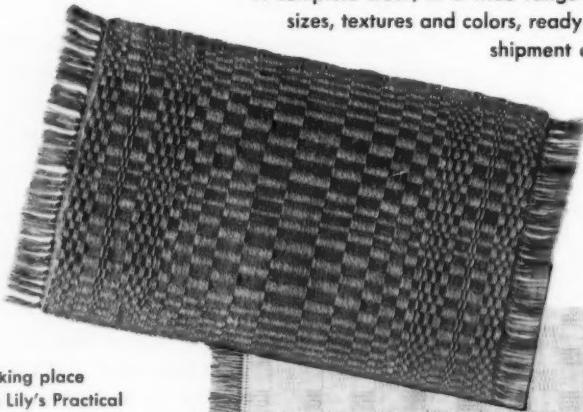
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HOMESPUN VALLEY

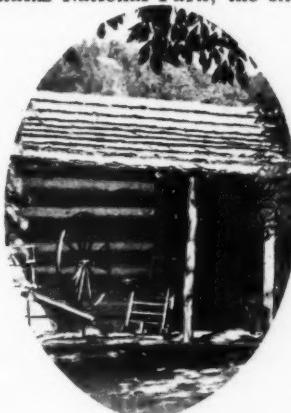
by Gretchen Heingartner

Preserving a slice of yesteryear in open air museum villages has been practiced for some years in Europe. It is only recently, however, that America has become aware of her vanishing heritage and taken steps to restore and preserve what is left of the old ways of life. One of these villages is described here, as told in THE TENNESSEE CONSERVATIONIST.

WHEN THE EAST TENNESSEE HISTORICAL SOCIETY met in Gatlinburg recently their program included a visit to Homespun Valley Mountaineer Village. Only twenty-five years ago such a visit would have been unnecessary. For strangely enough, it was only twenty-five years ago that a Gatlinburg visitor need only look about to realize he was smack in the middle of a pioneer mountain settlement.

But that day is gone—gone with the changes brought about by the T. V. A., the Great Smoky Mountains National Park, the expanding tourist business, and the inroads of modern atomic civilization. Today Homespun Valley Mountaineer Village is the only exhibit of its kind in Tennessee and probably in the entire country where all facets of the mountaineer are told.

Homespun Valley follows a new and fascinating way of story telling which has become increasingly popular and practical in the preservation of America's heritage. With the same technique used in the Williamsburg restoration in Virginia, this mountaineer village has been created in the heart of Gatlinburg. The keynote for the exhibit is best told by the



A mountain cabin, the "Pink Huskey" home, with hand-split shales and puncheon boards, is a central point of interest. This authentic home was originally located in an area now part of the Great Smoky Mountains National Park.



A corner of the Pink Huskey log cabin re-erected in "The Valley", and furnished with authentic mountain furniture.

following foreword, engraved on a huge log, and read by each visitor as he enters "The Valley".

"Homespun Valley is operated as a tribute to the 'Old Timers', hardy mountaineers who until recent years were isolated deep within the high Smokies. By main strength, character, and the help of Providence they wrested a full life from the beautiful, crop-forbidding mountainsides. Their independence and self-reliance excluded any desire for the places and ways of the world beyond the 'Top of Old Smoky'."

A visitor enters "The Valley" on foot since the use of any modern conveyance would present a jarring note. He has the illusion that he is living again in the past as he moves through the one-room log cabin where the Pink Huskey family once lived. The cabin has been completely furnished by native mountaineers with original authentic furnishings. Mountain families were big, and houses were small; trundle beds were made to be pushed out of sight and out of the way during the daytime. Beds had woven rope springs which were covered with corn shuck ticks and sometimes a feather mattress.

For today's sightseers, as for the pioneers or farmers of yesteryear, the Caleb Trentham grist mill with its overshot water

wheel is a central point of interest. A hundred years ago it operated at the forks of the Little Pigeon River in what is now the Great Smoky Mountains National Park. Today at Homespun Valley water power again turns the heavy, hand-cut buhrstones that grind the old-fashioned mountain-style white corn meal. The mill was re-erected by Jesse McCater, now 66 years old and one of the last remaining millwrights in the area. The stones are sharpened each season by Matt Ownby, now 72, with his own hand-forged pick.

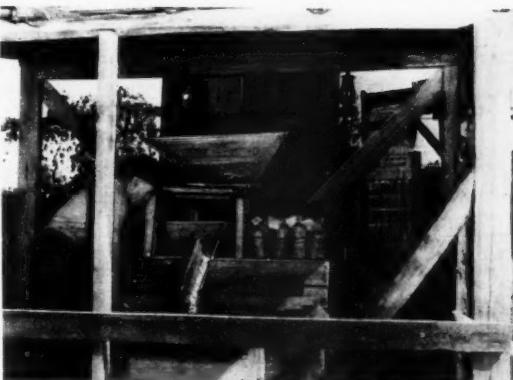
Homespun Valley is a working replica of the village of early mountaineer days, including hand-looms, the cobbler shop, and Gatlinburg's first barber shop. Everywhere about are home-made devices to save time and labor in a largely mule and ox-powered world where the days and seasons (except winter) were never long enough.

Mother was equipped with all necessary gear for making her own cloth, candles, and soap. While visiting in these snug surroundings, where the feeling of an earlier century is so complete, it's anything but hard to imagine oneself dressed in homespun linsey-woolsey and discussing the impending visit of the supply preacher or of the itinerant dentist.

Two jam-packed museum buildings house the collection of everything from old glass, hog rifles, working tools, clothes of the mountaineer, historic photos, Wiley Oakley's original drawings, and the family Bible, giving birth and death dates of local pioneers. A current project is the installation of a microfilm reader and the complete micro-filmed files of all Sevier County newspapers, past and present.

Close by the Huskey cabin is the Atchley barn, built in approximately 1800 by Jesse Atchley.

It's a typical mountaineer two-stall barn constructed with logs, poles, and hand-split shakes. The barn was



The Caleb Trentham grist mill, now grinding in Homespun Valley, once ground corn meal high in the Smokies before the park took over the land and the Trenthams moved the mill to Gatlinburg where it was stored for many years.

given to "The Valley" by R. L. Maples, Gatlinburg hotel owner and founder of the historical drama, "Chucky Jack".

"The Valley", started as a hobby by W. C. Postlewaite, publisher of *The Gatlinburg Press* and *The Sevier County News-Record*, has reached its present stage of completion only through the cooperation and help of many, many local people. Today almost every old-local family name is represented in exhibits contributed. The Whaleys, Ogles, Maples, Trenthams, McCarters, Huffs, Reagans, Huskeys, and many other family names are identified with various items of the collection.

Anyone wishing a day's vacation from the atomic world will find the illusion of escape complete and restful. The care with which the village has been restored is exemplified by the reconstruction of the 19th century blacksmith shop. Here Blacksmith John McCarter, age 57, holds forth with the flapping lids of his huge bellows; and visitors spend much of their time watching him shape the hot iron and listening to the stories of his own mountain past; yet curiosity usually wins out and they move on to the "boom and treadle" lathe. Here they watch the steady hand-and-foot craftsmanship of the demonstrator as he turns out a chair post and shapes a rung on the shaving horse.

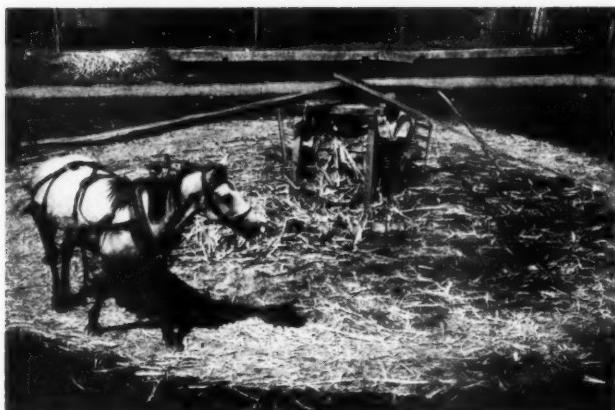
Down the trail visitors can turn to the sit-down security of the stocks, authorized by an early Tennessee Legislature. Here 19th century prisoners sweated or froze, according to the weather, and today's visitors delight in photographing their friends in such a position.



Interior of the restored one-room mountain school house is of particular interest to school groups visiting the village.

The pioneer log school house is especially interesting to the many school groups visiting the valley. Hewed log benches, the professor's podium, and the blackened oak chalk-board are testimony to the progress of education in Tennessee.

Across the field from the school house is the cane mill. Here every fall the cold green juice is squeezed from fresh cut sorghum cane, then boiled in pans. Sorghum making hasn't changed much in a hundred years, and visitors can see and taste why the mountaineers preferred to make their own sweetenin'; and



A working cane-mill where every fall the cold green juice is squeezed from the fresh-cut sorghum cane and boiled into sorghum molasses.

why they liked to cook, stir, and strain it until it became a thick, golden syrup.

No mountain story could be complete without a moonshine still; and this, too, has been included, so that outlanders can see how a whiskey still really operates. Of course, it's only water, but the fire and steam lend a realistic air to the bubbling still hidden away under cover of an old grape arbor.

In "The Valley" the visitor forgets the bright lights of Gatlinburg and moves slowly under the flickering lanterns from one area of enchantment to another. In his own time he gravitates toward the village hall and the strains of fiddle music. On entering the hall he first passes through the country store, with the corner post-office. Here one recalls the old time trading days, with sputtering gasoline lamps, the big guillotine knife with a handle used for cutting off a nickel's worth of Horseshoe plug; or the wood burner that gets red hot on cold winter nights, and a box of sawdust for the users of Horseshoe. The smell of home-made soap, oiled floors, kerosene, spices, and a hundred other odors stir his memory.

Here the visitor won't hear the happy lilt of the latest hillbilly hit, or see the big name stars who have made Nashville one of the music capitals of the world. But he can listen to mountain-folk playing and singing the old time ballads that preserve the mountain story in verse.

The show is totally unrehearsed, for only the natural way of a mountain singer can impart the real feeling to a mountain ballad.

On Saturday nights the ballad gives way to "Turkey in the Straw" and other tunes for square dancing, and visitors are invited to join in the fun.

While there is little here that could not be found in any large national museum, it is unlikely, for example, that one will find the sound of water splashing over a mill wheel, the trill of birds, the country store aroma, the rustle-cluck and scratch of chickens, and the poetic reality that comes from fresh horse manure.

Assembling the antiques, buildings, and historical items for the village has been a four-year project. It is a project that, by its very nature, can never be completed. The quest for authenticity and truth never ends. All buildings were photographed, the logs were numbered on sketches, then the buildings were dismantled piece by piece and reconstructed in "The Valley". Buildings are roofed with old time hand-split "shakes" or shingles. Wooden pegs and hewed puncheons are not a novelty in the village, for all buildings were erected by native old timers.

Each season, from May 15 to October 15, many tourists marvel at a way of life almost gone from the Smokies, and come away with the feeling that it's not dead at all, but only sleeping—conserved for the future in Homespun Valley Mountaineer Village right in Gatlinburg.

#

OTHER VILLAGE MUSEUMS IN THIS AREA ARE...

Settler's Homestead & Museum, Deep Gap, North Carolina

Oconoluftee Indian Village, Cherokee, North Carolina
Mountaineer Homestead, Oconoluftee Ranger Station, Great
Smoky Mountains National Park

* * * * *

OUTDOOR DRAMAS IN THE APPALACHIAN SOUTH

CHUCKY JACK - Hunter Hills Theatre, Gatlinburg, Tenn.

HORN IN THE WEST - Daniel Boone Theater, Boone, N.C.
THE GREAT SMOKIES - Smokyland Theater, Gatlinburg, Tenn.

THY KINGDOM COME - Sherwood Amphitheatre, Salem, Va.
UNTO THESE HILLS - Mountainside Theatre, Cherokee, N.C.

WILDERNESS ROAD - Indian Fort Theater, Berea, Ky.

* * * * *

HOSTEL TOUR THIS SUMMER

A group hiking trip through the Southern Highlands has been announced by American Youth Hostels, Inc. The group will camp out most of the four weeks with a station wagon and trailer carrying the kitchen and camping equipment, and sometimes even the hikers. Local groups are welcome to join the A.Y.H. group while it is in the area, provided they bring their own food and equipment. For further information, contact: Travel Department, American Youth Hostels, 14 West 8th St., New York 11, N.Y.

Today's Religious Leadership In One County

It is difficult to study the Appalachian South very long without becoming aware of the tremendous part that religion plays in the lives of the people.

This summary of a Master's thesis about the religious leaders in one coal-producing mountain county throws light on what is happening at the present time.

THE FOLLOWING ARTICLE summarizes an unpublished thesis written in 1954 concerning the religious leadership in one of Kentucky's coal counties. It is based on questionnaires sent to 128 ministers and Christian workers, and on the personal observations of the minister-author during an eight-year pastorate in the county.

The county in which this study was made is probably typical of those areas throughout the entire Appalachian South in which coal mining is the main industry. The county has a population of about 24,000; the county seat has about 1800 inhabitants; there is approximately one preacher for every 200 people in the county.

The author begins his thesis with information about the large number of small rural churches in the county.

In such a mountainous area where groups of people are geographically isolated from one another, there is a need for many churches. Sometimes, however, the numerous churches are a medium for fostering ill-feeling instead of cooperation. Often there is a great deal of denominational overlapping, and often the churches are located too close together.

Lack of cooperation among the 120 preachers is not due to the difference between liberalism and conservatism. None would be considered "modernist," as the evangelicals define the term. The differences seem to come in the modes of worship, differences of doctrine, of personalities, and differences between social and economic classes. Through the whole fabric of mountain life is woven the strong spirit of independence, and this, too, reflects itself in a multitude of church bodies.

With only ten full-time preachers in the area, and others supporting themselves by farming, teaching, mining, merchandising, and logging, one can readily expect inadequate church programs.

Here, where, in spite of many churches, less than half of the population is reached by the church, and here in the richest seed

bed of our nation's population, our great church bodies have a responsibility to the nation.

When one reads a report which states that one out of every ten in this county is a church member, as compared with one out of every two for the nation, he feels that this may be a proper place for mission work.

The following denominations, in addition to some independent groups, have home missionaries at work in the county: Missionary Baptist, Roman Catholic, Christian and Missionary Alliance, Church of the Brethren, Evangelical United Brethren, Mennonite, and Presbyterian.

The fact that eight Scripture Memory workers carry on daily vacation Bible schools, Bible camps, and Sunday school reveals that there is a great need for youth and children's work, a need which is not being met by the organized churches. One group of churches in a major denomination had only six Sunday schools, with a total enrollment of 264 members. Another group of twelve churches had no Sunday schools or youth groups, since these churches did not believe in such organizations.

Most of the ministers fit into the group that the Rev. L. C. Kelly, founder and former president of the Clear Creek Baptist School, designates as "God-called." Too much praise cannot be given this type of preacher. He knows he will receive no salary, so must earn his living with his own hands; but, with a fire in his heart, he goes out at great physical cost to himself to proclaim the Gospel of Christ.

Is it possible to describe a typical local mountain preacher? Perhaps it's better simply to divide the types into three groups and to illustrate each.

1. The totally uneducated preacher who publicly thanks God that he cannot read. "My text air som'ers in the Bible. I ain't a'goin' ta tell ya whar. Ye can jes' read 'til ye find hit and ye'll find a heap more full as good." Many peculiar interpretations of Scripture could be cited as coming from this group. This fact may explain some of the lack of understanding on the part of many people as to what constitutes real Christian living.

2. The minister of limited education, whose formal schooling ranges from third grade to high school. One such, an excellent showman, has a powerful voice and an affection of speech, which becomes more noticeable in direct ratio to the size of the crowd. He preaches with authority, although he frequently rambles. He continues to study his Bible, takes a denominational magazine, and

has a dictionary and a one-volume commentary. He honors God's Word, and loves to preach about being "borned again," and about the importance of holding to sound "doctring."

3. The man who is a good student and a fluent speaker. An example in this class is a plumber by trade, with a family of five children, a man converted at thirty from a life of drunkeness. Called to preach, he studied for a year in his home. His hour-long sermons, which are filled with memorized Scripture passages, are often directed at the more mature Christians. His appeal is to the intellect, rather than to the emotions.

Besides these three groups, there is the classification of the "brought-on" preacher, or of the home mission pastor. He gets along fairly well if he comes to learn even more than to teach. When such a one wins his way into the hearts of the people, he senses their loyalty and admiration.

A spokesman for one community said he wanted the Mission Board to send a young man so that they could make of him what they wanted. The same person also stated that each minister sent by the Board was a "sight better" preacher when he left than when he came to the mountains.

A woman said of a mission preacher who was called to another field, "We prefer to have a Mission Board preacher. Many church members feel that the community will respond better to his leadership than to that of one from this area."

The four largest denominations in the county in order of their memberships are: Baptist, Free Pentecostal, Christian, and Presbyterian. The Presbyterians seem to have been checked in their progress because of their more highly trained ministers, whose numbers did not multiply rapidly enough to keep pace with the migrations into the territory. The Baptists, with more freedom in their worship, and with a tendency to use lay-preachers, seem more attractive to the masses.

There is an increasing appreciation and cooperation among denominations. A few years ago at Memorial meetings, in which people gathered at the local graveyards on many Sundays throughout the summer to honor the memory of loved ones, several preachers would be called on to speak. These services seemed to foster a spirit of rivalry on the part of the speakers - each one trying to be more effective than the others in stirring the emotions of the congregation seated on the hillside. In more recent years this spirit of ill-will and competition is being replaced by a spirit of fellowship, and a growing appreciation of one another. This difference is apparent to audiences, and some of the people who

attend speak appreciatively of it.

Mountain people enjoy revival meetings, and it is common for a group from one church to attend services each night at a neighboring church of a different denomination.

Someone has said that if there is anything a mountain person likes better than a "gatherin'," it's a "singin'." When both of these are combined, it is not surprising that people turn out in large numbers. The movement most indigenous to the area is a singing convention. These meetings, which somewhat resemble a home talent show, are held bi-weekly during the summer in various localities, upon the invitation of interested participants. These "singin's" have done much to draw people together across denominational lines.

By 1957 the situation in this area has changed in the following ways:

The Evangelical United Brethren Church has a new center near the county seat. The Methodists have an attractive new church in town. A new radio station broadcasts many religious services. A county Ministerial Association has been formed, with twelve men representing eight denominations, including African Baptist and African Methodist. Although this group is largely composed of ministers who have been sent into the area, the very existence of this fellowship and cooperative effort will inevitably result in a good influence on the attitudes of the people. # # # #

THESE PASTORS ARE STUDYING

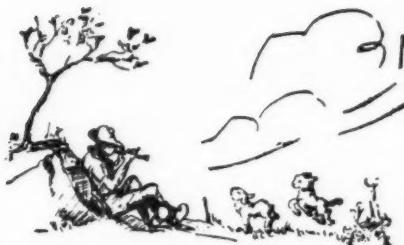
MORE THAN FIFTY RURAL PASTORS in northern Alabama are now taking part in the Approved Supply Training Program of Snead College, Boaz, Alabama.

Aimed primarily at providing college training for some 200 Methodist Church pastors who work in the North Alabama Conference, the program is another indication of the way in which educational institutions in the Appalachian South are responding to the need for a more adequately trained rural ministry.

The training program is organized so that no pastor is forced to drive long distances. In addition to the group on the Snead campus, classrooms have also been set up in other towns of the region.

In addition to Bible studies, the program includes work in English, psychology, history, sociology, and speech.

Additional information about this program can be obtained from Snead College, Boaz, Alabama. # # #



Music in the Mountains

When Cecil J. Sharp, the English folklorist, came to the Appalachian South, he said, "My sole purpose in visiting this country was to collect the traditional songs and ballads... I discovered that I could get what I wanted from pretty nearly everyone I met, young and old. In fact, I found myself, for the first time in my life, in a community in which singing was as common and almost as universal a practice as speaking."

So that you, too, can share in the rich musical heritage of this region, the Council of the Southern Mountains, Inc., makes the following material available.

RECORDINGS OF FOLK MUSIC

Appalachian Hymns and Ballads, sung by Berea College Chapel Choir	\$ 4.25
Instrumental Music of the Southern Appalachians, field recordings of mountain musicians	4.98
American Folktales and Songs, told by Richard Chase and sung by Jean Ritchie & Paul Clayton; companion piece to the book of the same title by R. Chase	4.98
A Field Trip, Jean Ritchie's comparison of her family songs with variants she recorded in Scotland, Ireland, and England	5.00
Other records by Jean Ritchie: Saturday Night & Sunday, Too Courting Songs Jean Ritchie Sings Kentucky Mountain Songs	each 3.50

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Songs of All Time, revised and re-issued by the Council	.25
Wake and Sing - Gladys Jameson	.85
	paper
	cloth 3.50
The Swapping Song Book - Jean Ritchie	3.50
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Folk Dances of Tennessee - Flora McDowell	1.00
Circle Left - Marion Holcomb Skean	.50

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COUNCIL OF THE SOUTHERN MOUNTAINS, INC.

Publishers of MOUNTAIN LIFE & WORK

COLLEGE BOX 2000

BEREA, KENTUCKY

Whimmydiddle Sets Nation Awhirl

by Chad Drake

BEECH CREEK, NORTH CAROLINA, is rapidly becoming the Whimmydiddle capital of the nation. And if the present demand for Whimmydiddles continues to expand, this rural mountain community is on its way to developing a home grown industry that will really give the governor something to talk about the next time he visits his counterpart in South Carolina.

You don't know what a Whimmydiddle is? Well, to be perfectly truthful, I didn't either until folklorist Richard Chase, who presently hails from Beech Creek, took me in hand.

Basically, a Whimmydiddle is a notched stick with a small propeller attached to one end, plus a second "rubbing" stick. By rubbing the notches with the second stick, the propeller whirls rapidly in one direction.



ASSORTED WHIMMYDIDDLIES WITH THE RAW MATERIAL AT THE TOP, "PIONEER STYLE", WITH WOODEN CAPS HOLDING ON THE PROPELLERS, AT FAR RIGHT, BELOW, DOUBLE AND TRIPLE GEE-HAW WHIMMYDIDLIES.

that it came from the Indians. One of its names is "Indian Wind-

mill", while another is "Lie Detector".

Richard Chase, who is largely responsible for the present outpouring of the contrivances, thinks that in all probability the toy was originally a part of the medicine man's bag of tricks, and that with it he was able to convict members of the tribe who would not admit their guilt.

In the hands of the elect, however, the spinning propeller can be made to change direction abruptly at the will of the operator, without apparent cause.

Those uninitiated unfortunates who don't know the secret of the devilish gadget sometimes work for days trying to unravel its secret. Anyone can make the propeller work in one direction, but to make it change direction in mid-whirl...ah, that's the rub.

The Whimmydiddle is by no means a new invention. Older folk of the mountains have insisted



In any case, the tricky little spinner is widely known throughout the country. Chase obtained his first model from Ohio. At that time he simply carried it around with him to amuse children between telling them Jack tales and leading them in folk dancing. It wasn't long before the children were telling the propeller to "gee" and "haw" in the best cornfield style.

As the first model wore out, Chase contructed another of dry rhododendron wood. When the word spread around that Uncle Dick could make the things, he was besieged with requests for them. Soon Chase had his pockets full of raw material, and as he finished the toys, he tucked them in the vest pocket of his coat.

Down at the Beech Creek post office one day, an old timer pointed at Chase's pocket and asked:

"What kind of a whimmydiddle do you call that?"

"Why, it's a gee-haw whimmydiddle," replied Chase and the name stuck.

As Chase moved around the country, he found that the toy in his pocket aroused universal interest, and he had many more requests for his "Lie Detectors" than he could possibly fill himself.

The idea of getting several families around Beech Creek to help him make a marketable craft item was well received by his neighbors and production boomed. Since the only equipment needed



WHIMMYDIDDLES ARE A FAMILY BUSINESS produced at home on rainy days and in other spare time. At the present time three families, plus assorted other individuals who are working by themselves, are actively engaged in making the toys.

When the Fontana Dam Craft Shop ordered 200 Whimmydiddles recently, it didn't take long for the family of eleven who got the order to fill it. Even a young lady of three helped in the production by scraping the sticks.

Dry rhododendron bushes from newground clearings provide the necessary material for making the Whimmydiddles, and there seems to be no problem of obtaining an adequate supply. The whittlers have enough branches drying under shelter now to last five years.

Every Whimmydiddle is different, since each is completely hand made. Knots, joints, and other imperfections in the wood are all utilized to add distinction to each instrument.

Richard Chase has had many interesting experiences with the Whimmydiddle. At a recent church conference where he was teaching recreation leadership, he was pleasantly surprised to see a bishop pick up the rig, make a try at it, and then buy it.

"You learn a great deal about people by watching their reactions to the Whimmydiddle," says Chase. "For example, you run into the practical soul who always asks 'What's it for?', and you meet the bored type who smirks 'So what?'. But sometimes you meet those who please you by demanding 'What is that? Let me see it!'"

Chase finds that children catch on much faster than adults to the trick of making the propeller reverse itself. It



KEN ALLEN WARD WHITTLING A "WHIMMY"



HOLDING THE STICK

GEE

HAW

is this trick that makes the contraption so fascinating, apparently. First there is the drama of mystery, then the satisfying mastery that comes with making it "gee" or "haw" at will.

The Beech Creek folks are not anxious to keep the secret of how it operates. Actually, it is very simple. It is a matter of rubbing the side of the stick along the notches. By holding the rubbing stick like a bow, the operator can place his thumb on one side of the notches, his forefinger on the other.

To make the Whimmydiddle do "haw", simply rub the tip of the thumb along one side; to make it go "gee", rub the forefinger along the opposite side. Rub down on the notches definitely and briskly. It is not necessary to rub hard.

Keep the tip of the thumb and the end of the forefinger fairly close together and the trick will be difficult to detect.

Beech Creek folks are still chuckling over a facetious suggestion that perhaps they could patent larger models of the Whimmydiddle to be used by passengers of airplanes in case of motor failure.

Not so funny, however, is the predicament of a physicist in Chicago who was presented a Whimmydiddle by a mountain student some time ago. Poor man, he's *still* trying to figure out why the thing operates as it does! # # #


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An Extension Sociologist of Virginia Polytechnic Institute tells how ...

Virginia Uses Contests To Arouse Individual Action In Community Improvement Clubs

by

Donald R. Fessler

COMMUNITY IMPROVEMENT CLUBS in considerable numbers are to be found today in most of the southern states from Virginia to the Gulf. These clubs are, for the most part, in neighborhood-communities of from fifty to one hundred and fifty families. As such, they are able to utilize the motivating forces of the primary group to stimulate individual achievement of farm and home improvement goals. They also encourage the cooperative effort needed to build community centers, to improve roads, school, and churches, and to accomplish a vast array of other community-wide objectives.

In all the southeastern states the Chambers of Commerce in key cities have cooperated with the Agricultural Extension Services in putting on contests to create interest in the community improvement program. In most cases achievement of goals has been the chief criterion by which the communities have been judged in these contests.

In Virginia, at least, this emphasis has changed in recent years. Judges are now instructed to look more critically upon the educational programs being carried on in the communities, and the needs which these programs are intended to meet, instead of upon numerical goals which might have been accomplished even if no improvement club had been organized. Community clubs are encouraged to study their needs carefully, including community-wide needs as well as the needs of the individual farms and homes.



Judges looking over a farmer's herd.



Virginia) who belong to no other formal organization than the church and who are, generally speaking, the people whose homes and farms are most in need of improvement.

Since some of these individuals are indifferent, or even antagonistic to the idea of improving their home places, the community improvement clubs are inclined at the start to stress the social character of their organizations, in the hope that the members will find within the club's program the satisfaction of certain deep psychological needs which, for many of them, have long gone unsatisfied in their community contacts.

According to the social psychologists, these psychological needs have to be satisfied in any group activity, if the individual is to function properly within the group, and if the group itself is to operate effectively as a unit. The constant failure of the family and other groups to satisfy the needs of youth, for example, in regard to one or more of these basic desires is the underlying cause of much of our juvenile delinquency, crime, and insanity. Conversely, it may be said that where the group operates in such a way as to satisfy these needs on the part of all its members, not only do the individual members profit, but the group as a whole builds up a tremendous capacity to accomplish whatever goals it may set up.

Having picked a reasonable number of goals based on these needs, the clubs are urged to set up educational programs which will create interest in the improvements and suggest ways in which they can be accomplished.

In regard to farm and home goals, the communities operate on the principle that people will, for the most part, accept the standards of achievement, as well as the standards of behavior, of the groups to which they want to belong. They recognize that their first and most difficult task is to make people want to belong to the community improvement club. This holds particularly true of a large per cent of rural people (60% in some parts of

The community improvement clubs are learning more and more to keep these basic needs in mind and to plan every step of their activities to make fullest use of them as motivating forces. These basic needs are:

1. Response. Within the family we would call it love, but in adult groups, such as Ruritan Clubs, churches, P. T. A. groups, and the like, response is more generally referred to as fellowship.
2. Security. This is simply the sense of belonging to the group as an equal. Satisfaction of this desire leads people to speak of the group as "we" instead of "they".
3. Recognition. This implies not fame, but the recognition of being an individual personality, identified by a name, and possessing special skills, talents, and other characteristics that set one apart from others.

To satisfy the desire for response the community clubs recognize the need for activities in which everyone can "rub shoulders" with his fellow members. Sometimes the accomplishment of community-wide goals, such as a cemetery cleanup or the building of a community center, provides this type of fellowship-stimulating activity. But opportunities to "rub shoulders" need constantly to be repeated, lest gains in fellowship be lost. For this reason most active community clubs include some type of recreation in every monthly program. This includes community singing, active games, folk games, and other less strenuous diversions in which people of all ages can participate.

The need for security is satisfied by including everyone in the making of all major decisions of the community clubs. Community goals, for example, are chosen by the membership at large, and not by committees, so that everyone thinks of the goals as "our" goals. People who have never before been called upon to express an opinion on community matters are given every encouragement to do so now. Whether or not they come up with suggestions of any value is not considered important; the process of soliciting their opinions is.

In the activities of community improvement clubs it is not taken for granted that everyone knows everybody else in the club. In order to make sure that the need for recognition does not go unsatisfied, every effort is made from the start to insure that each individual is known by name to all his fellows. In addition, each



Reporting community improvements

member is given a job to perform which best suits his special talents. As each person completes his appointed task, the widest possible recognition is given his accomplishment.

Most community improvement clubs have amazed themselves as well as others by the number and character of the improvements their cooperation has brought about. Even when clubs have failed to win awards in their county or area community improvement contests, they have protested that they were the winners in terms of greater human satisfactions.

Mr. Fessler has worked with many community improvement clubs within the mountain area in his position as Extension Sociologist in the Cooperative Extension Work in Agriculture and Home Economics, an educational service of the Virginia Polytechnic Institute and the United States Department of Agriculture with county governments co-operating. He is an active member of the Council of the Southern Mountains.

#

Smoky Says:



SOIL STEWARDSHIP WEEK

May 26 - June 2, 1957

What are you doing to conserve and use wisely our soil and other natural resources?



LEONARD ROBERTS shares with us...

folk tales for telling

THE SOW AND HER THREE PIGS

This story of the three pigs persists in oral tradition and in intriguing forms in spite of its wide circulation in school readers. It is Type 124 and is in the collections of Europe from Italy to Norway. It is No. 24 in English Fairy Tales and No. 8 in Grandfather Tales. I recorded this from Mrs. Cain Patterson, Trosper, Knox Co., Kentucky.

THERE WAS AN OLD SOW and she had three pigs. She named them and called one Martha, one Mary, and one Nancy. And she said to Martha, said, "I'm going to die, Martha. What are you going to do when I die?"

She said, "Well, I'm going to build me a house and live in it."

"What are you going to build it out of?"

"Chips and clay."

"Well, the fox will eat you then." Then she went on to Mary and said, "I'm going to die, Mary. What are you going to do when I die?"

"Build me a house and live in it."

"What are you going to build it out of?"

"Out of chips and hickory bark."

"Well, the fox will get you then," she said. Went on to Nancy and said, "I'm going to die, Nancy. What are you going to do when I die?"

"Goin' to make me a house and live in it."

"What are you goin' to build it out of?"

"Steel and arn."

"Well, the fox won't get you then."

Went on awhile and she died. Martha built her a house out of chips and clay, got in it, and went to keeping house.

The old fox come along and said, "Let me in here, little pig."

She said, "I hain't goin' to do it." Said, "You want to kill me and eat me."

The fox said, "If you don't let me in here," said, "I'm goin' to get up on the house and fiddy, fiddy, faddy your house all down."

She said, "Now, if you can fiddy, fiddy, faddy my house all down, why, you just get up there and fiddy, fiddy, faddy my house all down."

It got up there and it fiddy faddied, and it fiddy faddied, and fiddy, fiddy, faddied her house all down and eat her up. He went on down to Mary's house and knocked on the door and said, "Let me in here, little pig."

She said, "No, I'm not goin' to let you in my house. You want to catch me and eat me up."

The fox said, "If you don't let me in here, little pig," said, "I'm goin' to get up on top of your house and fiddy, fiddy, fiddy, faddy your house all down."

Said, "Now, if you can fiddy, fiddy, faddy my house all down, you just get up there and fiddy, fiddy, fiddy, faddy it down."

It got up there, and fiddy, fiddy, fiddy, faddied, and it fiddy, fiddy, fiddy, faddied her house all down, come back down, and eat the little pig all up.

The old fox went on to Nancy's house then and said, "Let me in here, little pig."

She said, "I'm not a-goin' to do it." Said, "You want to kill me and eat me."

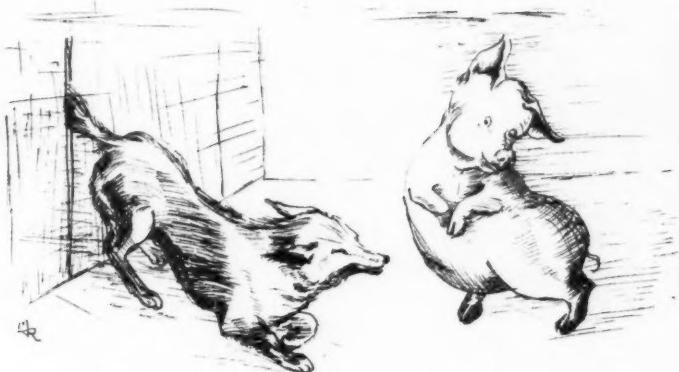
Fox said, "Ah, if you don't let me in here," said, "I'm goin' to get up on top of your house and fiddy, fiddy, fiddy, fiddy, faddy your house all down."

She said, "Now, if you can get up ther and fiddy, fiddy, fiddy, fiddy, fiddy, fiddy, faddy my house all down, why, you just get up there and fiddy, fiddy, fiddy, fiddy, faddy my house all down."

The fox got up there, and it fiddy, fiddy, fiddy, fiddy, faddied, and it fiddy, fiddy, fiddy, fiddy, faddied, and it couldn't fiddy, fiddy, fiddy, fiddy, faddy her house all down.

The fox come back down off the house and went up to the door and said, "Let me in here, little pig." Said, "Just let the end of my nose in."

Nancy said, "No, I'm not a-goin' to do it." Said, "You want to kill me and eat me."



Fox said, "No, I'm not. I'm cold." Said, "Just let the end of my nose in here."

She let the end of its nose in, and when it stuck its nose in, she closed the door on it. Fox said, "Lord-how-mercy, little pig! You're pinching the end of my nose off!" Said, "Just let me in to my eyes."

"No, you're goin' to kill me and eat me."

"No, I'm not. I'm cold. Let me in up to my eyes."

So she let it in up to its eyes and slammed the door on him. "Lord-how-mercy, little pig!" Said, "You've pinched my whole head off!" Said, "Just let me in to my shoulders."

"No, you want to kill me and eat me."

"No, I'm not. I'm cold. Let me in up to my shoulders."

So she let him in up to his shoulders and slammed the door on him. Fox said, "Lord-how-mercy, little pig! You're pinching my whole shoulders off!" Said, "Just let me in to my tail."

"No, you want to kill me and eat me."

"No, I don't. I'm cold. Let me in to my tail."

She let him in to his tail and slammed the door on it. Said, "Lord-how-mercy, little pig!" Said, "You've pinched my whole tail off!" Said, "Just let me every bit in."

So she let him every bit in. The old fox jumped up in the middle of the floor and said, "Now I'll have fat pig for supper!"

Nancy run to the winder and said, "Lord-how-mercy, Mr. Fox! Yander comes grandpap and all of his hounds."

"Where will I get? Where will I get?" he said.

"Just get in my chist, and I'll lock you up."

28 So he got in that chist, and she locked him up and put the water on to heat. When it was hot, she went to pouring the b'iling water onto him. He began to squirm around in there and yelling, "Hotty, hotty, hotty hot in the hole, little pig!" Said, "What are you doing up there?"

She said, "I'm pourin' water to wash my dishes," and kept pouring the b'ilng water in. He kept on yelling, "Hotty, hotty, hotty hot in the hole, little pig! Hotty, hotty, hotty hot in the hole, little pig!"

That was the end of the old fox. She scalded him to death and had b'iled fox for supper. Nancy lived happy from then on in her steel and arm house. # # #

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LAURA SMITH

By Jane Kushner
Retiring Recreation Interne

Thirteen may be an unlucky number for some, but it's a lucky one for the Appalachian South as Laura Smith, the thirteenth Smith College recreation interne, comes to work in the area under the auspices of the Council.

Laura Smith, new recreation interne with the Council of the Southern Mountains.

For thirteen years the students of Smith College, Northampton, Massachusetts, have contributed towards the fellowship which enables one of their graduating seniors to come and to do recreation work in this area.

This fellowship enables the girl to work in many places that could not afford a full-time recreational director. In past years, these recreation internes have served in all nine states of the Appalachian South, meeting requests from schools, camps, and community centers.

Laura, who graduates from Smith College this June, comes from Paintsville, Ohio. Her interests range from music to baseball, while her major studies at Smith have been in sociology.

Laura will be available to communities and schools after the first of September, 1957. If you are interested in having her serve your community, write to the Council of the Southern Mountains, College Box 2000, Berea, Kentucky, for further information.

#

Announcing . . .

A NEW STUDENT MEMBERSHIP in the Council of the Southern Mountains. This membership, at \$1.50, is open to all students through undergraduate college.

To represent these student members, there will be a section of this magazine devoted to their needs and interests.

Look for the Youth Section
 in the next issue of
Mountain Life & Work



From Your Executive Secretary...

A Conference Report

P. F. AYER

A FEW YEARS AGO, a college president replied to our invitation to attend the Annual Conference by saying, "If you will hold a conference to end all conferences, I will attend." This reaction has influenced our thinking, planning, and follow-up since that time because it expresses a fairly common misunderstanding about conferences in general. This idea assumes that conferences achieve, at best, little that's tangible and, at worst, nothing that's important.

There can be two important results of conferences. One is in the realm of the spirit: acquaintance, understanding, morale, inspiration, spiritual fellowship which vitalizes the work of each participating individual and agency. The second is the tangible gain: pooled thinking, cooperative planning, commitment to and assignment of responsibility for specific projects, programs, and interim activities.

We list here some of the tangible — called by some "the more practical"— results of the Conference about which Dr. Medearis writes in the following pages.

Review of Council projects in cooperative dental clinics in rural areas, nurses' scholarship use, and the current distribution and use of the Council Health Study.

Review of the Council trailer-type movie on health education and approved schedule of showings in seven states.

Planned cooperation with the Twelfth Annual Rural Health Conference.

Passed a resolution of commendation for progress already made in improving the relationships between the races and encouraging continued effort.

Sent a contribution to the Negro families in Clinton, Tenn., who have suffered unduly as that community has made its efforts felt.

Committee and sub-committee action was initiated to study child care institutions, mental health, services available to local people for community development, to give scholarship aid to ministerial students, and to select an outstanding rural minister for recognition.

Adopted tentative budget of \$41,130.

Set next Annual Conference for February 12-15, 1958, at Mountain View Hotel, Gatlinburg, Tennessee. # # #

INTRODUCING...

"Little Benny"

by

The Rev. Dale Medearis

Have you ever met Little Benny? He's a comic strip character who is always "in search of a home."

Little Benny found a home at the recent annual conference of the Council according to this report by Dr. Medearis, and we feel that his good fortune ought to be shared with all Council members.

WHEN I ACCEPTED THIS ASSIGNMENT, I did so with the firm determination that I would avoid two things - being dull and being superficial. I will probably fail in regard to one or both, but I am going to have a go at it, none the less.

One makes some interesting discoveries in trying to carry out an assignment of this kind. I found that I had to become a contortionist. To give the report objectivity, I had to stand on the outside and look in on the conference. To give an accurate report on conference feelings and reactions, I had to be inside, wholeheartedly participating. So, I have had to keep part of me inside, and part of me outside all during these days, and I feel a little worse for the wear.

One also has to lose some sleep in order to do justice to this kind of reporting.

As you will recall, in the opening days of the conference, our executive secretary, P. F. Ayer, in referring to the fact that a donor had given the Council a thousand dollars to be used to cover office expense for the coming year, said, "Now Little Benny has a home for the next year." You will further recall that the welfare secretary of Sigma Phi Gamma Sorority, in the act of making a contribution to the Council, remarked, "We want to give Little Benny some money to spend."



Milton Ogle receives Appalachian Fund check from Mr. Morgan.



PERSONALITY TRAITS OF THE COUNCIL

One of Little Benny's traits is that of gregariousness. He has a very warm, infectious personality which reaches out for fellowship. He seems to love people just because they are people, and is not happy unless he has them around. He doesn't seem to be the kind who is always looking for friends who can help him in some way. I haven't found him doing any "politiking" or "apple polishing" during the conference. If he's been up to any of this, it has escaped my notice.

A second personality trait that I found was a delightful absence of prejudice. Little Benny is an open-faced person who accepts people in good faith, regardless of their race, religion, economic or social background. He doesn't make distinctions. He finds a place for all of us in his heart.

A third trait is that of splendid articulation. Little Benny talks readily and communicates well. He has a good vocabulary and emotional stability. These allow him to discuss the problems facing the Southern Mountains with intelligence and without undue emotion. Little Benny was able in this conference to discuss some pretty explosive questions without being either "bullish" or "defensive".

A fourth trait of Little Benny is an amazing degree of integrity. By this I mean that there is a great "commonness" of interest in this conference, in spite of the wide variety of backgrounds and interests. This is probably due to the fact that the people representing the various institutions, agencies and interests



The Rev. J.T. Jones leading group singing. At right, Mrs. Elsie Battaglia, International President of Sigma Phi Gamma International Sorority.



Group discussion of problems in education in the Appalachian South.
working in the mountains are whole people themselves, with broad interests which go far beyond their particular specializations.

A fifth trait of Little Benny is that of a high degree of sensitivity. He is a very unsophisticated and highly responsive organism. He is responsive both to humanity and to divinity.



Jim Wolf (l.), Itinerant Recreator, and friend. who are trying to make their "stubborn ounces" count in the cause of social justice.

On the divine side, he has demonstrated throughout the conference a wonderful ability to worship as the occasion gave opportunity. He has moved into the experience of worship easily and readily, both at the planned and at the unplanned level. He has had glad and joyous times with God as he sang hymns, listened to the Word, and followed the leadership of "Scotty" Cowan in the explorations of the spiritual depths. He has also had some precious

On the human side, he has much more than an academic interest in the problems of the Appalachian area. He weeps with those who weep. He rejoices with those who rejoice. He suffers with those who suffer. His heart is broken by the heart-break of mountain folk, and he feels the impact of the attacks on those

moments with God as, by accident or by momentary inspiration, he felt God speaking through the poetry of president Morgan, the hot debate of some issue, the fellowship singing, and even the dancing feet of people at play.

Of all the traits that endear Little Benny to me, I think his sensitiveness is his greatest. He's such a wholesome, unaffected person that he is able to respond with readiness and natural sweetness to both God and man.

WHAT HAPPENED IN THE CONFERENCE?

Let us now take a look at some of the actions and reactions of the Council in this, its 45th, annual meeting.

It responded immediately to the keynote challenge thrown out by Harry Schacter, president of Banner-Whitehill Corporation of Indianapolis, Indiana. Mr. Schacter pointed out that four major things need to be kept in mind as people work in small communities:

1. The people must keep control of their economic destiny.
2. They must hold fast to their political liberty.
3. They must produce the leadership for community development.
4. They must learn the art of pulling together.

Mr. Schacter was successful in projecting the idea into the conference that the battle for democracy will be won or lost in the local American community.

The conference proceeded forthwith to work out some of the necessary details.

Like any ambulatory creature, the Council found that to walk, one foot must always be on the ground (past experience)



*The Rev. T.B. "Scotty" Cowan
Union Church, Berea, Ky.*



*The keynote speaker,
Harry W. Schacter.*

while the other foot is reaching forward into the unexperienced and theoretical. Little Benny spent some time in this conference resting his weight on experience. He talked of experiments that have been conducted, projects that have been completed, and values that have been realized. From these he got some clues as to what the next step should be. He got some ideas as to what the dynamics were for insuring that good results come every time. He evaluated such abstractions as "leadership", "goals", "philosophy



Cornelia Russell, Bureau of Town and Country Work, The Methodist Church.

do and how to get it done.

Coincident with this strong feeling for adult education was one that communities must become quite objective about themselves and their problems. This quite often calls for a survey of some kind. Communities need to take an objective look at their difficulties and the resources they have (or do not have) to aid in the solution of those difficulties. Out of such surveys can come the kind of accurate descriptions of alternatives, along with the relative cost in material and human resources, that people need in order to make wise decisions.

Robert E. Moorman of Kentucky Credit Union League, Louisville, Ky.
He weighed the relative merits of "grass roots" improvement movements and those "sparked" by outside forces.

Little Benny emerged from the discussion of community improvement with strong feelings of need for more adult education. He saw that if there are to be leaders and intelligent participants in civic affairs, there needs to be much done toward instilling a philosophy of community life, giving of adequate knowledge, and developing of necessary skills. The people of the mountains can develop good communities if they know what to



Myles Horton, Director Highlander Folk School Monteagle, Tennessee.





*Father Andrew V. Graves,
S.J., Hot Springs, N.C.*

On the economic side, community development seemed to hang on four major factors:

1. More industry in the mountains to give full employment to mountain people.
2. More intensive and specialty types of agriculture to bring more income per acre and per man hour.
3. Credit sufficient to make the necessary capitalization possible.
4. Development of skills and proficiencies on the part of the available labor to make both industry and intensive agriculture a possibility.

It didn't take Little Benny long to realize that these four factors did not represent an unmixed blessing. He realized that the old saying, "The fleas come with the dog," is true. The emergence of industry in the mountains has forced social adjustments on the part of families and communities and has introduced an absolutely new and foreign concept — organized labor. The introduction of specialty crops, such as strawberries and other perishables, into agriculture has also brought problems of marketing and transportation. So, it is quite evident that the solutions to economic problems are not simple, or without their complications and irritations.

Over and over again Little Benny hotly contended that he is not a materialist. He claimed interests much broader than mere food, clothing, and shelter. He claimed strong interests in religion, education, cultural development, and self expression. But in spite of everything, he was forced again and again to return to the mundane matters of "hay" and "strawberries", for it seems that everything that is good has a dollar sign attached to it somewhere. Almost everything proposed in the conference as a solution to some problem or the enrichment of some area of life, depends partially, at least, on financial resources.

It was at this very point that Little Benny had some of his darkest moments. He saw that his beloved mountains were in a terrible dilemma. It takes money to get the leadership, education, capital, cultural



Dr. Arthur Couto, North Carolina State College



E.B. Shultz, Norris, Tenn., sums up a group discussion.

development, health and welfare services, etc., that are necessary to bring to bring the people of the area up to the point of being able to cope with their own situation and to maintain a favorable economic and social balance between themselves and the rest of the nation. This is money that the area does not have! It is Little Benny's hope, if I rightly assessed it, that the "pump priming" money will be forthcoming from somewhere to get this process into high gear. Little Benny has a lot of faith in the people of the mountains. He believes they have a considerable amount of ability and ingenuity which, if developed, will be employed for the enrichment of the whole nation.

While bread and butter matters were highly challenging for Little Benny, he couldn't allow himself to spend all of his time on them. He had other interests to consider. He knows that men do not live by bread alone.

Man is a gregarious, socially interacting being that needs opportunity for self-expression. He needs to develop skills in expressing himself, since he doesn't always know how to do it satisfactorily. He sometimes even needs to be stimulated a little to get him to try to express himself more fully.

This is where recreation comes into the picture.

Little Benny found that some of the activities that give people opportunity for self-expression are group activities. There are all kinds of interesting things for people to do in groups. These





Seven different states were represented on the panel discussing recreation.

give people experience in doing satisfying things with other people, and build a base for other community activities. As one of our panelists pointed out, group-type recreational activities are excellent preparation for discussion of community problems and for community action.

Little Benny found, however, that not all recreation must be group activity. For that matter, a person doesn't actually have to participate actively to realize some of the values of recreation.

Sometimes people need to have the opportunity to be an audience and to enter into the activity vicariously. This serves a useful purpose. People get all bound up emotionally at times.



Irving S. Ingram (center), President of West Georgia College, and Harry W. Schacter, (right), President of Banner-Whitehill Corporation, watch as Richard Chase demonstrates the operation of a gee-haw whimmydiddle.

They get to the point where they are about to explode, or are at the point of apathy, indecision, and confusion. They need some socially acceptable ways of letting off the pressure and getting their emotions unsnarled. Competitive sports, drama, concerts, books, etc., may serve as the means of emotional catharsis, and thus become truly recreational.

It was suggested more than once that there is a very fine line of distinction between some kinds of recreation and worship. Indeed, sometimes they walk very close together, if not hand in hand. Perhaps in a well-ordered community, people can move from one to another form of recreation, and from recreation to worship with little or no feeling of impropriety or violation of good taste. In fact, it has been a delightful experience for this reporter to see the conference move from recreational activities to worship, and vice versa, with such naturalness and grace.

Perhaps the reason Little Benny doesn't insist on categorizing people and functions of society is that he sees life whole. Every time he has had a tendency to classify things as economic, social, recreational, religious, or something else, he has pulled himself up short and reminded himself that we are dealing with

"whole" people in a "whole" social situation. All of these characteristics are present, to be sure, but, we must not allow ourselves to draw the lines too sharply.

This injunction lies heavily on all of us as educators, healers, and preventers of illnesses, recreators, churchmen, and economic



William R. Miller receives Sigma Phi Gamma contribution to the Council's recreation program from Mrs. Vi Zanitis. developers. We must all try to keep the whole man in view when we plan for him and work with him. Although one of our speakers, by a slip of the tongue, said something about "part-time people", we are fully aware that no such phenomenon exists. Either we are full-time people or animals!

WHAT HAS RESULTED FROM THE CONFERENCE?

We have acted and reacted to one another; we have argued and discussed; we have played and worshipped. What results have been realized for all this interplay of personalities?

1. A clarification of goals. Probably most of us will go back to our work with our goals more sharply defined than when we came.
2. A change in value orientation. People, things, and institutions may look different to us as we leave, since we've seen things through other people's eyes.



Dr. Henry Randolph (center), Vice-president of the Council.

This process has been something like the lion hunt at which we played during recreation one night. When we arrived at the cave, you remember, we saw two eyes in the dark. We reached out and felt around and found something that felt like hair, then something pointed like ears, something wet like a nose, and something sharp like teeth. Then the terrifying conclusion rushed in upon us that we had found a *real live lion!* Several times during the conference, after some probing about, we came to the terrifying conclusion that we were indeed face to face with some *real live issues!*

4. Increased motivation. Out of our rich experiences in the conference, probably none of us will go back to his job with the same degree of motivation. What may have seemed awfully routine and dull will have taken on new significance and meaning. This, of course, gives a person a new incentive to work and to produce. He's not just working for himself, or for that matter, for his small group, but in final analysis, for God.

5. New skill in "bridge building". To bring help to a needy situation sometimes requires the exercise of considerable finesse. This is the point at which we leave off our science and begin to practice our art. It takes an artist with a great deal of skill to introduce change where change is feared and unwanted. We must not only know the meaning of the scriptural injunction "be as wise as serpents and harmless as doves", but we must possess the skill suggested therein. Not everyone has the ability to communicate his intentions clearly to the people he wishes to help.

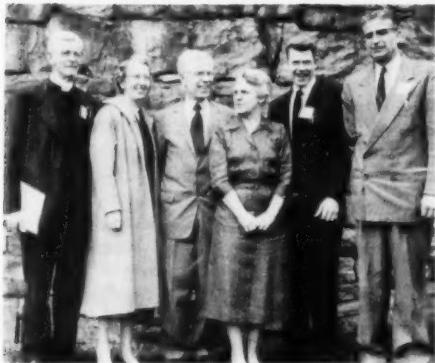
We have, in this meeting, been practicing the very skills it takes to build the bridges we need to get our work done. We have,

3. A clarification of issues.

As there has been a sharing of information and the inter-play of minds through articulate discussion, we have been able to bring into sharp focus some of the issues which were merely "oblong blurs" when we came. Indeed, some of us may have come to see there are more sides to some of the issues than we had formerly realized.

in the processes of discussion in this meeting, been learning the arts of getting ourselves and our programs accepted by others. We will go home with new proficiency in building bridges to the people we want to help.

In conclusion, I would like to say that Little Benny may be characterized as a child, an adolescent, and an adult. There



The Rev. A. Rufus Morgan (l), retiring president; Catherine Ezell, secretary; P.F. Ayer, executive secretary; Mrs. Ayer; Milton Ogle, treasurer, & Robert Metcalfe, president. have expressed paternal feelings or tolerance for younger members, only to move into vigorous discussion of the battles fought in former days of glory. To this observer, the Council appears to be a virile and vigorous organism which is having so much fun just being itself that it does not have time for anything less than the challenging present and the hopeful future.

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THE COVER

LAST ISSUE

Credit for the cover print on the last issue of Mountain Life & Work was inadvertently omitted. The cut is the work of John A. Spelman III, and was done while he was a staff member of Pine Mountain Settlement School, Pine Mountain, Ky. This cut has previously been used on a Pine Mountain calendar and on the cover of an earlier issue of *Songs of All Time*.

THIS ISSUE

The young man in our cover picture was a victim of the recent floods in the Appalachian South. He is shown leaving a relief center with supplies for the day. He is not minus an arm—it's just that the relief jacket he's wearing is a bit too big.

#

TALENT MART

The Council of the Southern Mountains gives assistance in discovering, for institutions and programs, trained workers who have a genuine desire to serve where they are most needed. The Council also endeavors to provide the names and brief data about people who are seeking such opportunities.

Such an exchange of information about program needs and available personnel will be publicized in this magazine whenever possible, free of charge. While the Council endeavors to use discretion in this publicity, it cannot imply more than the bare facts herein stated. Investigation of individual qualifications and evaluation of recommendations must be considered the responsibility of those who find this service of help in their search.

POSITIONS OPEN

ANNVILLE INSTITUTE, Annville, Kentucky

Commercial teacher Contact: Alfred Oppeneer, Annville Institute, Annville, Kentucky.

BUCKHORN SCHOOL, Buckhorn, Kentucky

Stenographer-bookkeeper Contact: Robert McClure, Presbyterian Child Welfare Agency, Buckhorn, Ky.

EMANUEL COMMUNITY CENTER, Cincinnati, Ohio

Social worker - to work with boys and young men in the neighborhood of people from rural areas. Protestant church.

Contact: Wm. A. Boehnker, Emanuel Community Center, 1308 Race St., Cincinnati 10, Ohio.

EZEL SCHOOL, Ezel, Kentucky

Music teachers - both instrumental and choral.

Contact: Mr. Heagen, Ezel School, Ezel, Ky.

GLADE VALLEY SCHOOL, INC., Glade Valley, North Carolina

Piano teacher - for fall, 1957 Dean of Boys - also to teach English.

Contact: Mr. E. B. Eldridge, Glade Valley School, Inc. Glade Valley, North Carolina.

HIGHLANDER FOLK SCHOOL, Monteagle, Tennessee

Office worker - well qualified for general duties; typing required, shorthand desirable; permanent position.

Volunteer student assistants - participants in the Highlander workshop program (see COMING EVENTS); typing required; room & board provided.

Contact: Myles Horton, Highlander Folk School, Monteagle, Tennessee.

HINDBMAN SETTLEMENT SCHOOL, Hindman, Kentucky

Assistant Director - should have ability to direct office activities and to help coordinate our program with that of the community, and enjoy working with high school students.

Bookkeeping Assistant - to help with other duties according to abilities.

Recreation Director - for a program stressing the folk arts as well as dramatics, hiking, etc.

Arts and Crafts teacher - to work with Hindman Grade & High Schools and to do field work with the rural schools.

Contact: Raymond K. McLain, Hindman Settlement School, Hindman, Ky.

PINE MOUNTAIN SETTLEMENT SCHOOL, Pine Mountain, Kentucky

Secretary - who can also handle publicity records & materials.

Openings in August or September:

Resident doctor - for 18-bed rural hospital. May not be needed until Oct. 1, 1957.

Dietition and hostess - for dining hall, including hot lunch program.

Teachers - certified for public school teaching, elementary & secondary.

Registered nurse - for general duty in 18-bed rural hospital.

Contact: Burton Rogers, Pine Mountain Settlement School, Pine Mountain, Ky.

PITTMAN COMMUNITY CENTER, Sevierville, Tennessee

A trained nurse Secretary-office worker

Contact: Mr. R. F. Thomas, M.D., Pittman Community Center, Sevierville, Tenn.

CAMP BRIGADOON, Cumberland, Wisconsin

Arts & crafts counselor - preferably female

Land sports counselor - preferably male Qualifications for these two positions: 19 yrs. and two or more years of college; skill in one area; love for children and out of doors.

A few assistant counseling positions for 18 yr. olds; less responsibility, less salary, training on the job.

Contact: Mr & Mrs. Robert Mason, 5707 South Blackstone, Chicago 37, Illinois.

CAMP GLENLAUREL, Little Switzerland, North Carolina

Hand craft counselor - for girls' camp; real hand crafts, weaving.

Contact: Miss Helen McMahon, Sweet Briar College, Sweet Briar, Va.

HIRAM HOUSE CAMP, Chagrin Falls, Ohio

Unit leader - supervise unit program & help plan the general camp program. At least 20 yrs., two years college, and have experience as camp counselor for two seasons.

Cabin counselor - responsible for 6 - 10 campers. At least 19 yrs., one year of college, experience as leader and as camper, and have skill or hobby usable in camp.

Riding counselors (2) - to give riding instruction and take proper care of animals & equipment as assigned.

Contact: Henry B. Ollendorff, The Neighborhood Settlement Association of Cleveland, 410 Cuyahoga Savings Building, 2123 East 9th St., Cleveland 15, Ohio.

LITTLE BEAVER DAY CAMP, Ada, Michigan

Well qualified person in Nature Study - to build up program.

Riding instructor

Contact: Eugene Bowen, 9151 Bennett Road, Ada, Mich.

POSITIONS WANTED

Music teacher with B. A. plus 26 hours graduate work. Experienced.
Mrs. Louise Burtner, Frenchburg School, Frenchburg, Ky.

Mathematics teacher with B. A., experienced.

Miss Catherine Colson, Frenchburg School, Frenchburg, Ky.

Mathematics teacher - desires position in liberal arts college in the South, preferably an integrated school. Expects to receive PhD in mathematics June, 1957. Available September, 1957.

William Houston, Jr.; Rm 2-179, Massachusetts Institute of Technology; Cambridge 39, Mass.

Home economics teacher with M. A. in education. Experienced.

Mrs. Alice Hughes, Frenchburg School, Frenchburg, Ky.

Elementary principal with M. A. in education.

Lester McCauley, Frenchburg School, Frenchburg, Ky.

Home economics teacher with B. A. Experienced.

Miss Esther McDowell, Frenchburg School, Frenchburg, Ky.

Fourth grade teacher with Prov. Elementary Certificate. Experienced.

Miss Bertha Phect, Frenchburg School, Frenchburg, Ky.

High school superintendent & principal with M. A. in education.

Mr. Adrian Wells, Frenchburg School, Frenchburg, Ky.

Arts & crafts instructor to teach ceramics or art education. BFA in

Art Education, Syracuse U., MFA, ceramics, Tulane.

Dean M. Mullavy, 17 Union St., Concord, New Hampshire.



COMING EVENTS

JOHN C. CAMPBELL FOLK SCHOOL ANNOUNCES TWO SUMMER COURSES: The Recreation Course, June 18-29, will include American squares, English and Danish country dancing, group singing, puppetry, carving, playing of recorders, and dance orchestra. The Handicraft Course, August 5-24, offers Danish embroidery, by Solveig Bording; pottery, by Lynn Gault; woodworking, by Robert Wright; and weaving and woodcarving, by Muriel Martin. Enrollment is limited. Contact: Georg Bidstrup, Director, John C. Campbell Folk School, Brasstown, North Carolina.

AN INTERDENOMINATIONAL CONFERENCE will be held on Berea College campus, Berea, Ky., June 25-28. In addition, a special session is planned on June 28 for the benefit of the ministers of all denominations from the mountain counties of Kentucky, as well as those from eleven counties of Tennessee and eight counties of West Virginia which are contiguous to Kentucky.

THE SECOND ANNUAL WORKSHOP IN THE LIVING FOLK ARTS of the Appalachian Mountain People will be held July 22 - August 23 on the campus of Appalachian State Teachers College, Boone, N.C. Richard Chase and Beulah Campbell will be among the faculty of the workshop which will offer songs, dances, traditional games, folk tales in the native idiom, and the development of an appreciation of the rich cultural heritage of the Appalachian South. Credit can be earned for both graduate and undergraduate programs. Write: Director of Summer Session, Appalachian State Teachers College, Boone, N.C.

33rd Annual Singing on the Mountain; Grandfather Mountain, N.C. on June 23.

HIGHLANDER ANNOUNCES WORKSHOPS ON PUBLIC SCHOOL INTEGRATION for men and women in a position to provide community leadership for an orderly transition from a segregated to an unsegregated public school system in the South. June 15-21, July 20-26, and Aug. 30-Sept. 2. Contact: Mrs. Septima Clark, Highlander Folk School, Monteagle, Tenn.

CRAFT WORKSHOP offered by Pi Beta Phi School & University of Tennessee, June 10-July 13. Work with craftsmen from various parts of our country; visit mountain craftsmen in their homes. Credit or non-credit work. Contact: Pi Beta Phi School, Gatlinburg, Tenn.

CRAFTSMAN'S FAIR OF THE SOUTHERN HIGHLANDS, July 15-19, at the Asheville, N.C. City Auditorium. Meet and watch craftsmen at work, buy their wares, see exhibit of choice crafts, hear folk songs & tales, see folk dances, and, for further information, write: Southern Highland Handicraft Guild, 930 Tunnel Road, Asheville, N.C.

OGLEBAY INSTITUTE, Wheeling, W.Va., offers: Junior Nature Camp, June 9-15, Oglebay Park, Wheeling. Mountain Camp, June 16-30, Terra Alta, W.Va. Folk Dance Camps, June 2-9 & Aug. 26-Sept. 2, Oglebay Park. Opera Workshop, with Boris Godovsky and Leonard W. Treash, Aug. 19-Sept. 2. Write: Jack Randolph, Oglebay Institute, Wheeling, W.Va.

VIRGINIA HIGHLANDS FESTIVAL, Aug. 1-15, in Abingdon, Va. Activities to suit all interests. A credit course in education is offered. Write: Virginia Highlands Festival, Box 64, Abingdon, Va.

If you would like to subscribe to this magazine, fill in your name and address on the form below and send with \$1.00 to the Council of the Southern Mountains, Inc. Box 2000, College Station, Berea, Kentucky.

THE COUNCIL OF THE SOUTHERN MOUNTAINS, INC., works to share the best traditions and human resources of the Appalachian South with the rest of the nation. It also seeks to help meet some of the social, educational, spiritual and cultural needs peculiar to this mountain territory. It works through and with schools, churches, medical centers and other institutions, and by means of sincere and able individuals both within and outside the area.

--Participation is invited on these bases--

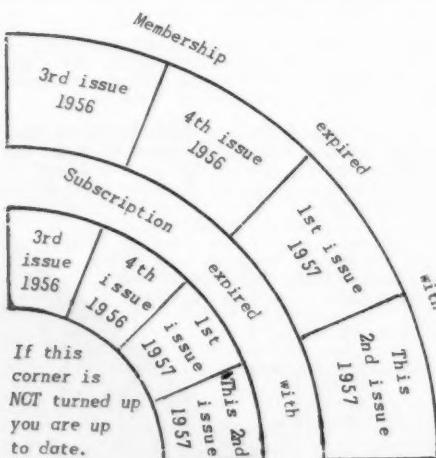
Student membership	\$ 1.50
Active individual membership	\$ 3.00 to 4.00
Supporting membership	5.00 to 24.00
Sustaining membership	25.00 or more
Institutional membership	5.00 or more

--Subscriptions to MOUNTAIN LIFE & WORK included in all memberships--

NAME _____

ADDRESS _____

(Please detach and mail to Box 2000, College Station, Berea, Ky.)



For Members:

According to our records, your membership and/or subscription appears to have expired as indicated. We are continuing to send you current issues in the belief that you do not wish us to drop you from our membership. May we hear from you?